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CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

The Art of Doubting.

The following article on this subject is cut from an old paper, and is deemed worthy of a place in the columns of the Secretary. We have often thought that the maximum of the efforts of many seemed to be, to work themselves up into a state of stubborn unbelief. They seem to think that the disbelief of a fact must necessarily annihilate its existence.

Look at the proud scoffer at divine realities, how he exults in having closed up every avenue through which salutary impressions may be made on his mind—how he glories in his shame, having silenced the clamours of a guilty conscience, prevented every dictate of enlightened reason, and discarded the true light of the Lamp of Life! See how he bears his brazen front to the face of Christian modesty, and asserts his utter, and perhaps hopeless infidelity.

Is this the mark of wisdom on the part of one who is settling a question in which his eternal destiny is involved? Has he achieved complete and final victory simply because he has outraged, Reason, Conscience, and Revelation? Let him remember that when he has accomplished the Herculean task of working himself into a state of absolute unbelief, he is then ripe for the sickle of destruction—prepared to exercise in persona propria the sublime realities which he has recklessly contemned. "He that believeth not shall be damned." Again, "He that doubteth is damned." And yet again, "Ye are condemned already because ye have not believed," &c.

But let us attend to the hints contained in the article alluded to above. Here they follow.

"The least possible share of intellect is sufficient to constitute an inveterate doubter; and as very little intellect is necessary, so also a doubter, needs only a moderate portion of information.

With these qualifications in connection with a mind closed against conviction, the doubter and sceptic are securely entrenched in their positions.

Doubting too, is a very easy employment; much more so than investigation; and when a set of facts, or a train of reasoning, has been pressed upon the doubting mind, rather than forego its customary ease, or to examine the merit of important principles, it barely doubts the truth of the facts, or the validity, of the reasoning, which sustains these principles; and then it rests in quiet self-complacency in its own folly.

One of the greatest arts of the sceptic consists in perverting the usual laws of evidence, so that those things which they do not wish to believe, can never be proved true by any evidence which is brought forward.

With them, human evidence for superhuman facts is absurd; and superhuman evidence for superhuman facts is arguing in a circle; even demonstration is often set aside, because there is a possibility of mistake or deception.

Again, the art of doubting throws the whole weight of examination upon those who are willing to believe upon good evidence.

The doubter is a mere sluggard. He bears no burdens, and earns no laurels. If he ever gives up his doubts, it costs him no labor, he only gives way to the force of irresistible argument. He is entitled to no praise, for he only submits to the necessity of the case.

The art of doubting never affects the obvious truth or falsehood of an axiom. The whole race of sceptics have never disproved the divine authority of the Bible, so but that wiser and better men have fully believed it was a revelation from heaven. What can possibly be gained by doubting the existence of God, or the accountability of man to his Creator, we cannot possibly imagine. Such miserable men would have uncertainty inscribed upon every thing, in the vain hope that amidst every other uncertain thing, their fears and apprehensions of the future might also prove only the effects of nervous irritability.

There is, however, one safe way, to doubt, that is, in our own goodness of character, in our own correctness, when we are opposed by the learned, the wise, and the good in every age and nation under heaven."

The following article on Female Education was written by Miss C. A. J. D.—, of Troy, N. Y., five years ago, and was read at the An-

nual Examination of the Troy Female Seminary, of which Mrs. Emma Willard was then the distinguished Principal. Miss D. was then seventeen years of age, and has since slept in death. The high compliment which she pays to her eminent Instructor, may be thought by some, to border on fulsome flattery. But where the character and efforts of Mrs. W., as teacher of young ladies, are distinctly understood, the eulogy thus pronounced, by an affectionate pupil, will be readily appreciated. Some very happy thoughts and suggestions will be found in the article, and it is cheerfully commended to the attentive perusal of our readers.

Female Education.

Female education, once neglected and overlooked, has, in this enlightened age of the world, become a subject of intense interest to the wise and the good. The Philosopher, the Statesman, the scholar and the Divine, all unite in admitting its importance, and acknowledging its influence.

But as yet nothing has been done to ensure its permanency, and to give it that enlarged, national character, that will place it side by side, and upon a level with the Institutions of learning that greet the eye in every section of our widely extended country, for the intellectual improvement of the other sex.

While Governors recommend, and Legislators

respond to the great benefits of education, in perpetuating the free and liberal institutions of our country, and are annually making liberal contributions and endowments to extend the blessings of education far and wide, all these efforts have

been in view only the intellectual improvement of their own sex.

No distinct recommendation or effort has been made for the special benefit of Female Education.

And while we have experienced

this neglect, and mourned over it, we have

not felt it in our hearts to charge this omission to a design to degrade the female mind, but to a

habit of looking upon it as not adapted to high and elevated mental improvement, and of not properly appreciating the influence exerted by females upon the manners, morals, religion and politics of a country.

And while we look with anxious solicitude upon the efforts now making, and which have been made by Catholics, for the endowment and support of institutions, for the enlargement of Female Education, we look in vain for a corresponding effort by Protestants, for an object so worthy the moral and intellectual age in which we live, and so essential to the spread of "pure and undefiled religion."

How much longer shall our beloved country be subject to reproach for this indifference? How long shall a claim of this high and commanding character pass unnoticed, unheeded and neglected?

When we consider how deeply society is

interested in the rectitude of female understandings, how can we account for that infatuation

that neglects to provide the means of cultivating

their minds?

That females are susceptible of scientific improvement, cannot for a moment be doubted. Who that has read the productions of Mrs. Hanover More, Mrs. Hemans, Miss Edgeworth, and of many others, can assert that females are not endowed with much intellectual knowledge—with talents, and with a capability of receiving and retaining intellectual instruction?

Our age has produced many other bright examples of female excellence, in a literary point of view, who have not only trod the paths of science but have employed their time, their talents, and their property, in imparting to females an exalted moral and intellectual tone. And this they have done amidst the scorn and ridicule of those who have from infancy been taught to consider females as little better than slaves, and to be treated as such.

And in any other place, I might be indulged in an attempt to do justice to one, who will long be remembered and cherished by thousands who have sat under her instructions, and listened to the winning sweetness of her glowing precepts.

True it is, that males exhibit more talent now than females. But would it not be strange in the extreme, were it not so?

This difference, however, whatever it may be, arises not perhaps from any superior natural endowments, which the one possesses over the other, but solely and entirely from superiority of education.

In this respect it will not be denied that males possess every advantage, that art and industry can secure to them.

This neglect of the female mind must be regarded as a great political error, when it is considered that women exert so important an influence upon the morals, religion, manners, and politics of a country. "That season of every man's life," says an eminent writer, "which is most susceptible of the strongest impressions is necessarily under female direction." And he adds "there are few instances, perhaps, in which that sex is not one of the secret springs which regulate the most important movements of public or private transactions. What Cato observed of his countryman is in one respect true of every nation under the sun. 'The Romans,' says he, 'govern the world, but the women govern the Romans.'

This remark comes better from a gentleman, perhaps, than it would from a lady. Yet we believe no one will dispute that the character of the son depends in a great measure upon the influence of the mother. For this we have the testimony of many of our great and good men, who have traced the first source of their eminence and distinction to a mother's gentle care and instruction.

If then, these are facts, if females are susceptible of scientific improvement, and of high intellectual elevation, if upon the manner of their education depends, in a great measure, the morals and religion of future generations, the question arises, Is it not of the greatest importance to the interests of society that a proper tendency be given to their influence by a well directed education.

About the beginning of the fifteenth century, while the light of the Reformation yet but dimly glimmered amidst the long unbroken shades of papal superstition, there lived, in the

city of Göttingen, a nobleman of illustrious family, and powerful influence in the state. By nature proud, and emulous of distinction, his chief glory was in an ancestry conspicuous in the annals of the country, for patriotism and power, and distinguished in the history of the church, for soundness of faith, fidelity to the Pope, and zealous adherence to all the doctrines and ceremonies of the Catholic religion. For himself, he was resolved that his ancestral glory should never be tarnished by less activity in the affairs of his country, or by any departure from the established forms of the orthodox church to the popular heresies of the times. For his zeal, in pursuance of the latter part of this resolution, he was particularly distinguished. The mention of incredulity, in one of the ceremonies of the papal faith, was, with him, a damnable heresy, and his persecution of the heretic was unrelenting. In the prosecution of his plans, the Pope ever found in him a ready and powerful auxiliary, and when the holy light of the Christian faith began to dawn on the darkness of degraded Germany, and the strong pillars of papal delusion trembled before the resistless force of primeval truth, the name of Renou Van Isler was not the least noted among the devoted emissaries of the Roman See, nor the least dreaded among those from whom the indefatigable followers of the Cross experienced the bitter cruelties of a savage persecution.

The power of christian truth is always invincible.

Some times, indeed, its Eternal Author suffers it to be repulsed and overcome by superstition and delusion.

But it is only that its ultimate

triumph may be crowned with the greater glory.

Often where Error, empaled in impregnable ramparts, has sat and laughed defiance to its power,

the brightest trophies have graced its triumph.

Thus it was, where the man of sin had for ages held undisputed dominion.

It was, emphatically, when the merciless rigor of Van Isler had for many years, made it death for

one to assert his faith in the name of Emmanuel.

Under his severe administration, he thought

his kingdom secure against the innovations of the reformers, who, in every other part of Germany,

were preaching the doctrines of the cross with

alarming success. Not one had yet dared publicly to embrace the new faith, when intelligence

reached Gottingen that Luneeman, the son of

Van Isler, at a university in a distant part of the

kingdom, had embraced the christian religion,

and was gaining hundreds to his faith by his

preaching. Had it been announced to the duke

that half his kingdom had been devastated by a

bloody foe, his surprise would have been nothing

compared with the astonishment and rage with

which this intelligence was received. Despatching

an armed guard, he commanded them to appre

hend Luneeman, and bring him immediately to his palace.

The order was promptly execut

ed, and in a few days from his espousal of christi

anity, Luneeman found himself pinioned and

guarded on all sides by soldiers, in the porch of

his father's palace, waiting, like an arraigned

criminal, for the order of the judge. Apprised of

his arrival, the duke had retired to a private

apartment, and ordered that his son should be im

mediately brought into his presence.

With all his pride and native ferocity of char

acter, Van Isler still possessed the feelings and

qualities of a man. The deepest emotions of af

fection are, by no means, inconsonant with the

rankest pride, and the most cruel nature is sus

ceptible of the tenderest sensations of pity, and

even love. The heart of Van Isler, fierce, and

ranking with selfish arrogance, was still no stran

ger to the subduing tenderness of paternal affec

tion, and though on the present occasion, he had

summoned to his aid, against the trial, which he

was aware his feelings were about to encounter,

all the sterner qualities of his nature, and fortified

his mind by re-awakening all his hatred towards

the believers in the new faith, yet, when he saw

his only son, the son whom he had ever loved

with a parent's fondness, and on whom depended

the name and honor of his family, stand before him,

manacled as a felon, all the expedients by which

he had guarded his mind, vanished like dew in

the sunbeams, before the combined emotions of

remorse, penitence and paternal love, simultane

ously awaked in his breast. With his own

hand he severed the fetters, and that moment saw

him, who was but an instant before the enraged,

revengeful tyrant, and him who stood before him

as a trembling criminal, the fond father and the

affectionate son, clasped in each other's embrace, and

mingling their tears of parental affection and filial

love. The reconciliation was but for a mom

ent. The first burst of natural affection over,

and all the former feelings of Van Isler revived,

with redoubled violence. To see the only de

pendence for the support of the ancient honor of

his family corrupted by a detestable heresy, and

disgraced by identity with the despised and per

secuted sect of the reformers, awakened in his

bosom all the

From the Baptist Advocate.
Salvation is of the Jews.
Continued from our last.

5. Some persons, it is likely, may object that the proposed plan of a settlement had already been tried, and much money expended by another society, and all has come to nought.

Answer. The committee do not think it their business to investigate the proceedings of that society, and to find out the cause of its failure; they are, however, fully impressed with the belief that its failure was not owing to any defect in the original plan proposed.

6. Another objection anticipated is "that it would be very imprudent, nay, very injurious to form, at present, a new society, which, in its commencement, will want twenty or thirty thousand dollars, and an annual income of at least from five to six thousand dollars, when all the money that can be raised is needed to carry on the important institutions already in existence."

Answer. A similar objection has been raised against the formation of every new society during the last forty years, and yet it is a fact, as delightful as it is true, that the income of every society has increased with the increase of new institutions. Besides the objection is built upon an erroneous supposition. The plan proposed will require a very small sum in comparison of its immense importance.

From information received it is probable that a tract of land, from twenty to thirty acres, may be obtained as a donation, where many Jews may be employed in raising vegetables, &c., &c., and that two or three thousand dollars may be sufficient at its commencement and if carried on with prudence may soon support itself.

Now, if the Christian public furnish annually many societies with from twenty to one hundred thousand dollars each, to spread the gospel amongst the Gentiles, will they refuse a few thousand dollars to send the word of salvation again to the Jews, from whom it came to the Gentiles, and "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever; amen." By all means, let the Gentiles have bread enough and to spare, yet do not refuse "the crumbs that fall from the table," to the seed of Abraham the friend of God.

7. There is yet one objection more to be noticed, viz.; "This is but another of Mr. Frey's wild schemes, who has been too much in the habit of collecting large sums of money, and no one knows what has become of it."

Answer. The committee feel pleasure in embracing this opportunity of vindicating the character of their beloved brother, which has so often and cruelly been attacked, and that without the smallest foundation of truth. He has indeed been most indefatigable in collecting large sums, both for the London and for the American Jewish societies, but he never had any hand in the disposal of those funds. As every agent ought to do, so he delivered the moneys collected to the treasurers of the respective society, and received his certificate. How that money has been spent is for the managers of the societies to satisfy the public.

That Mr. Frey has been a faithful agent with respect to the money collected by him will appear by the following documents selected out of many now before the committee.

Soon after Mr. Frey had left the London society, in 1816, and came to this country, a report was most industriously circulated, "that he had absconded with three thousand dollars of the society's money."

On his return to London three years ago, finding that report was still believed, a letter was addressed by John Allen, Esq., of Hackney, to Sir Thomas Baring, Bart., the President of the London Society from its commencement, and who was personally acquainted with Mr. Frey ever since his first arrival in England in 1802, and the following answer was received and read at a public meeting:

"Arrt. 28th, 1837.—Sir, I am sorry that you should have supposed that your inquiry into the integrity of Mr. Frey required any apology, as it gives me pleasure to contradict the report prejudicial to his character and to bear my testimony to his entire honesty in every transaction connected with the pecuniary affairs of the society, for promoting Christianity amongst the Jews. Had Mr. Frey been guilty of embezzling, or of improperly appropriating to himself any part of the funds of the society, I must have been cognizant of the fact; and you are perfectly at liberty to make use of my name in answer to any charge of dishonesty that may be preferred against Mr. Frey, to give it to the most decided contradiction.

"I am, sir, yours, &c.

THOMAS BARING."

"Devonshire Place, April 24, 1837."
At the public meeting in London, just named, a committee had been appointed to superintend the late agency of Mr. Frey, and before he returned to this country, he received the following certificate:

"The undersigned, being the Chairman and Secretary of the committee appointed at the Congregational Library, April 28, 1837, to superintend the agency of the Rev. C. F. Frey, having received a list of the moneys collected by him in Great Britain, and an account of the expenditures incurred by the translation of his "Joseph and Benjamin," into the German language, and for printing and binding 5,000 copies of the said work for circulation amongst the Jews in Europe, and for the circulation of more than 800 copies of the said work in English among Jews and Christian ministers in this country, and also the expenses of residence in England, travelling, &c., find that his receipts have been 1,119/- 4s. 5 1/4d., and his expenditures 1,252/- 1s. 2d. leaving a balance due to Mr. Frey of 132/- 1s. 8 3/4d. The whole particulars of which are in our possession for the inspection of any who have contributed.

"F. A. COX, D. D., L. D. Chairman.
JOSEPH BELCHER, Secretary.

"London, May 31, 1839."
In this country, also, it has been repeatedly whispered that Mr. Frey had embezzled moneys collected for the American Society for Meliorating the condition of the Jews; nay, the editor of the New York Transcript has been so bold as to assert at the very time when Mr. Frey and his family resided at Brooklyn, that "Mr. Frey, the

converted Jew, has absconded with one hundred thousand dollars collected for converting the Jews, and is now living in a splendid palace in Italy, where he is enjoying *otium cum dignitate*." The following certificate is copied from the minutes of the Society:

"It is hereby certified that the accounts of the Rev. C. F. Frey, as agent of the American Society for Meliorating the Condition of the Jews, were audited and settled to the entire satisfaction of the Board on his ceasing to be their agent.

"By order of the Board,
W. F. PIATT, Rec. Sec'y.

"New York, March 12th, 1829."

The committee in concluding their address, cannot but express their hope that the friends of Israel will feel a deep interest in the proposed object; and they will receive thankfully any communication on the subject, addressed, (post paid) to the Rev. C. F. Frey, Williamsburgh, Long Island, N. Y.

(Signed)

C. G. SOMMERS,
J. H. BROUNER.
C. F. FREY.

Annual Meeting of the Am. Board.

The Thirty-first anniversary of this venerable institution was held at the Richmond street Church in Providence, commencing on the 9th ultimo, and continued until Friday, the 11th, with far more than usual interest and happy effect. There were present about 40 corporate members, and 130 honorary members. In the absence of the President of the Board, the Hon. Theo. Frelinghuysen took the chair. The meeting was opened with prayer by the Rev. President Day. The first document presented was the Treasurer's report, which, after being referred, was subsequently declared to be correct. The receipts of the Board are stated to have been \$241,619.04, being \$2378 less than the income of the preceding year. The expenditures, \$246,601.37, exceeding the receipts \$4916.33, increasing the debt of the Board to \$24,083.42.

The Prudential Committee of the Board then commenced the reading of their report, which embraced interesting points of information. The several parts were assigned to Committees, whose reports and the remarks they elicited, constituted the greater part of the doings of the meeting.

The number, condition, and labors of the several missions of the Board were presented. During the year, 6 missionaries and assistants have died; 21 have been dismissed for various causes; 27 new ones have been appointed; 19 sent out upon the field, viz; 2 to Turkey; 7 to Syria; 2 to the Nestorians; 1 to South Africa; 1 to the Sandwich Islands; 6 to the Indians.

There are now under the control of the Board 28 missions; the Cyprus mission having been connected with that to Turkey. These missions embrace 80 stations, at which there are 134 ordained missionaries, 10 of whom are physicians; 10 other physicians; 14 teachers; 10 printers; 11 other male, and 196 female assistant missionaries; making in all, 365 missionary laborers from this country. To these must be added the 15 native preachers, and 107 other native helpers; making the whole number dependent upon the Board 487; six more than ever before. The number of printing establishments belonging to the Board is 15; of presses, 32; of type founders 5; of churches 55; of church members, 17,234; making in one or two instances, the largest church in Christendom. Of these received into the church last year, 10,810. The number of seminaries for boys 8; containing 412 boarding scholars; of preparatory boarding school for boys 6; containing 100 pupils; of female boarding schools 10; containing 295 pupils; making the whole number of boarding schools, 24; and of boarding scholars of both sexes, 807; of free schools 415; affording instruction gratuitously to more than 20,000 children. The number of books and tracts printed during the year, is about 650,000 copies; and 45 million of pages; making the whole of the issues since the commencement of missionary operations about 250 millions of pages.—N. Y. Evangelist.

The following are among the resolutions which were adopted.

Resolved, That the only course left by Divine providence for the Board and the Christian community, if this work is to be prosecuted with constantly increasing power and efficacy in the heathen world, is to keep going forward, sending forth new missionaries, increasing the number of native helpers, multiplying the number of books and readers, and in every possible way to gain ground upon the empire of ignorance and sin.

Resolved, That in view of the indispensable necessity of the influence of the Holy Spirit, to the success of missions, and of the recent powerful and unprecedented revivals at some of our missionary stations, and in this country, showing God's readiness to grant his Spirit in answer to prayer, this Board recommend to all the friends of missions a more general observance of the monthly concert, and that the *First Monday in January, 1841*, be kept as a day of fasting and prayer, for the outpouring of the Holy Spirit upon the world.

Resolved, That every minister of the gospel, in connection with this Board, be requested annually to present the cause of missions to their respective congregations; and that they, by the use of efficient means, by collectors and officers of their churches, or in some other way to adopt a system, by which the pecuniary wants of the missionary cause shall be presented to every member of the church.

SEAMEN'S MEETING.—On Lord's day evening last, an address on behalf of Seamen was delivered in the Baptist meeting house in Worcester, by Rev. C. W. Denison, of New York. The auditory was large and listened with intense interest to the address, which was characterized by sound sense, affecting detail and christian benevolence. Every one felt that the sons of the Sea had been too long neglected, and that the call for immediate and energetic action in their behalf is too loud to be innocently unheeded.—Chr. Refector.

METHODIST DISSENTERS.—It is known to all acquainted with the Methodist denomination, says the New York Express, that there are dissenters from the Methodist Episcopacy. The only material difference between the two branches of the church is relative to the manner of church government. In looking over our foreign files we find some statistics respecting the "New Connexion," or dissenting Methodists, which may be interesting. The connexion is at present possessed in the British Isles, of 304 chapels, and has several other buildings. It has 88 circuit preachers, 18 missionaries, and three scripture readers in Ireland, three missionaries in Canada, and others, received on trial at the late conference. It also reckons 982 local or occasional preachers, and 21,836 members of society, forming a nucleus of about 100,000 hearers of the gospel.

From the Baptist Advocate.

Dialogue.

S. I am glad to see you once more, Mr. Durham, I hope that your change of sentiments will not affect our friendship.

D. Not in the least, Mr. Shephard, if the matter depends upon me. I do not remember ever to have felt more kindly disposed towards you and my other old friends than I do at present.

S. Then why did you leave us?

D. You can answer that question as well as myself.—You were present upon several occasions when I gave my reasons for dissenting from the practice of your Church.—If you have forgotten them, or, if you are desirous of examining the subject for yourself, I shall esteem myself happy in giving you any information which long and prayerful study has enabled me to acquire.

S. No, I have no occasion to trouble myself about such matters. I have made up my mind to be contented while I follow the course pursued by almost all the good men with whom I am acquainted.

D. You can be no danger of going wrong while we have on our side such men as Calvin, and Luther, and Whitefield, and Wesley, and Edwards, and Dwight. So you can have no hopes of changing my views, Mr. Dunham.

D. I have no hopes while you base your sentiments on such principles. But has it never occurred to you that even such men as you have mentioned, were liable to error? Did they not differ among themselves upon many points as important in the eyes of some, as these which divide us? And have not many wise and good men likewise entertained the sentiments which I have adopted?

S. This may all be true. For my own part, I have no hesitation in acknowledging, that I have had my doubts about the baptism of infants; and I know from what I read in the Bible that the primitive disciples were immersed. But a little difference of sentiment upon such points never appeared to me sufficient ground for separating from the Church, and going over to those bigoted people, who will not even commune with those that do not agree with them in every particular.

D. You have certainly formed erroneous opinions concerning the denomination with which I have united.—There exists among them considerable difference of sentiment upon various subjects, which do not affect vital piety or Church discipline, but such differences, as they create no disagreement in feeling, do not prevent union in action. But this case before us, is of another kind. Let me ask you, in what you think a profession of Christianity consists?

S. In joining a Church and living so as to exhibit the fruits of righteousness.

D. The latter part of your definition rather relates to the maintenance of our profession by a consistent walk. But how do you think that a heathen, if he should embrace the gospel and wished publicly to renounce idolatry, and make profession of the name of Christ, could effect his object?

S. By submitting to the ordinance of baptism, and thus proclaiming to the world that he has embraced the doctrines of Christ and is willing to obey his commandments.

D. Suppose that he should refuse to be baptized, would you admit him to the table of the Lord?

S. Certainly not: for then how could we draw the line between the visible Church and the world?

D. What do you consider constitutes baptism? Application of water by immersion or affusion upon profession of faith in Christ.

D. Should the man sprinkle himself with flour or sand, and say that he had been baptized, would you consider that sufficient?

S. By no means, as he would have no authority for so doing from Scripture, and his conduct would look like a contempt of the ordinance.

D. If you believed that immersion and that only is baptism, would you consider a man baptized who had only been sprinkled?

S. That is a contradiction in terms. If immersion only were baptism, sprinkling could not be, and a man who was only sprinkled, could not properly be said to be baptized.

D. If you believed, as I said, that immersion only is baptism, could you conscientiously invite to the table of the Lord, the man who had only been sprinkled, and therefore was not baptized?

S. No. I see that I could not, and yet the doctrine appears a hard one. I will think more about it, however, before I give my opinion again.

The following are among the resolutions which were adopted.

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In looking over our foreign files we find some statistics respecting the "New Connexion," or dissenting Methodists, which may be interesting.

The connexion is at present possessed in the British Isles, of 304 chapels, and has several other buildings.

It has 88 circuit preachers, 18 missionaries, and three scripture readers in Ireland, three missionaries in Canada, and others,

received on trial at the late conference. It also reckons 982 local or occasional preachers,

and 21,836 members of society, forming a nucleus of about 100,000 hearers of the gospel.

Revival, &c.

ISLE OF SHOALS, Sept. 8, 1840.

To the Editor of the Christian Watchman,—

DEAR BROTHER,—I have just read in the "Christian Watchman" of August 28, that a physician never resided yet at the Isle of Shoals, where the population is from three to six hundred." This is not correct. The Rev. John Tuck preached to the inhabitants of these isles for more than forty years, and was their physician during the same time. He was a physician both to the bodies and souls of his people.

The present population here, is less than one hundred and fifty. It is very true that "rum has made sad work here, and not a few have been drowned" in a sea of alcohol. But we have reason to be thankful that a great reform has taken place of late. About one half of the whole number of permanent inhabitants have signed the total abstinence pledge, and they are much engaged in the cause of temperance. One retailer has recently given up the traffic, joined our society, delivered an address, and pledged himself to do all he can to destroy the monster intemperance.

Since the last of February we have been enjoying a precious season of religious interest, and it still continues. It has been a time of refreshing from the presence of the Lord. For more than three years, I have been praying and laboring that God would revive his work in this place. He has heard my prayers, and blessed my feeble labors for the salvation of souls. There have been a number of hopeful conversions. Five have been baptized, and there are others who expect to go forward soon. May the Lord continue to pour out his spirit until these "Isles shall wait for his law." Pray for us. Yours, &c.

O. S.

REVIVALS IN KENTUCKY.—At Mount Washington, a meeting of days has been held, and 35 baptized.

The church at Walnut Grove has been revived, and eleven added baptism.

To the church at Glen's creek, forty have been added by baptism.

SOMETHING FOR THE NON-PAYING SUBSCRIBERS OF RELIGIOUS PAPERS TO LOOK AT.—These patrons are a prodigious damper to the courage of the publishers and editors of such periodicals.

Scores of valuable papers have gone down, with the ruin of the undertakers, when the names on the subscription lists have furnished ample encouragement of a living support; but in the sequel it has been found that a frightful proportion was made up of non-paying characters. We rejoice to record a better testimony in regard to our patrons, though there are some few who would land us in the poor house, if our dependence was on them.—N. Y. Bap. Register.

THE CHRISTIAN SECRETARY.

P.S. - 52

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their polluting waters; though an age of darkness may obscure or destroy all the moral grace and beauty of this fair world, yet we rest satisfied in the belief that Truth at last will come off a glorious conqueror over the wilts and treacheries of deluding error. Where now Discord in her iron car, rolls on triumphant, spreading death and destruction in her furious course, Peace, descending from the skies on her soft moving pinions, shall unite mankind in sweet bonds of union. Where now is heard the voice of the infuriate mob, destroying with reckless hand, the lives and the property of their fellow citizens, we then shall hear the voice of sympathy, mitigating the sorrows of the afflicted, and shall see the hand of benevolence, engaged in deeds of charity, and ministering to the wants of the needy.

Then the Lion and the Lamb shall lie down in peace together, the nations of the earth shall learn war no more, and the whole world shall join in praise and adoration, to him who is the King of kings, and Lord of lords. All will then be enlisted under the same great commander, and as their banner of snowy whiteness shall spread out its wreath folds upon the gentle breeze, we shall read inscribed in living characters, the simple and unassuming motto, "Innocence and Love."

VALERIUS.

Bible Subjects. No. 1.

On Creation.

The earth, and seas, and skies, appear glorious and beautiful. How great the works of creation! In these things which we behold, the power and wisdom of God are clearly manifested; as it is written in the first chapter in Genesis; "In the beginning, God created the heaven and the earth." So also in Hebrews, iii. 4; "He that built all things is God. Every house builded by some man, and he that builded the house, hath more honor than the house." Then what shall we say about God who built all things? We admire a fine house. It is very pleasant, very convenient, and many things concerning it may be wonderful. If so, how much more wonderful is the creation which God hath made. The earth is but its footstool, yet mighty rivers roll over its surface. Some of them a hundred miles wide, and several thousand miles in length. Let us look abroad to the wide spread ocean, where surging billows roll in mighty power, and where the monsters of the deep sport in the expansive world of waters. There may be seen the works of God, and his wonders in the deep. The towering mountains, the fruitful fields, the smoking volcanoes, all conspire to show the wonders of the Creation. How much more does man, made after the image of God, shew for the skill, the power, the unsearchable perfection, of our God.

Let us hear still more what the word of God says of creation. In Nehemiah, ix. 6, we read, "Thou, even thou hast made heaven, the heaven of heavens, with all their host, the earth with all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." The singer of Israel says in the thirty-third psalm, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Again it is said, "Thou stretchest out the heavens like a curtain, like a molten looking glass." From the visible creation we learn,

BAPTIST RECORD.—We intended to have mentioned before this, that this valuable periodical, which has heretofore been a semi-monthly publication, is now published weekly, without any additional charge.

Rev. J. L. BURROWS, was installed pastor of the Fifth Baptist Church in Philadelphia, on Thursday evening, Sept. 17th.

PRESIDENT WAYLAND. This distinguished divine is about to sail for Europe, to be absent for some time. Professor Caswell, is to supply his place in Brown University, during his absence.

1. That God, the Creator, is to be worshipped. As he made us, and all things which we behold, we should worship him. See in Revelation xiv. 7: "Worship him that made heaven and earth, and the sea, and the fountains of waters." "Praise ye him, sun, moon and stars, let every thing that hath breath, praise the Lord.

2. The Divinity of the Lord Jesus Christ appears in creation, as it is said, Without him was not any thing made, that was made. Angels, principalities and powers being subject unto him. "By whom also he made the worlds."

3. All the natural perfections of God, appear in creation, such as wisdom, power, omniscience and omnipotence; while his moral attributes, such as justice, holiness, goodness and truth, appear in his holy word.

Finally, the Creation of God should serve to impress our minds with a just sense of his greatness, his infinite wisdom, and his eternal power and Godhead. We should not worship creation, nor let our affections rest here, but look by faith, to God, and admire and trust and love him for evermore, and humble ourselves before him.

Sun, moon and stars declare the praise
Of God, who made their frame,
While seas and lands unite to raise
Their tribute to his name.

The Summer's sun and Winter's frost,
And clouds and winds unfold,
The boundless power which rules their course,
And spreads the heavens with gold.

Man, made upright before his God,
With power to think and speak,
May well proclaim his truth abroad,
"Lest rocks their silence break."

Angels created by his word,
And filled with living flame.
Rejoice to bless the sovereign Lord,
And magnify his name.

Oho! may one gen'ral chorus roll
Th rough earth and seas and skies!
And with increasing music sound,
To God in Paradise.

QUESTIONS ON THE ABOVE.

1. What is the subject of the preceding piece?
2. What attributes of God are manifested in crea-
tion?

3. Who created the heavens and the earth?
4. What is the noblest work of God?

5. What are some of the wondrous things seen
on the earth?

6. What are the heavens compared to when
stretched out?

7. What do we learn from Creation? 1: 2: 3.

8. What impression should creation make upon
our minds?

APPROACHING ELECTIONS.—The next election takes place on Monday, the fifth of October, in Georgia, for nine congressmen, (elected by general ticket,) and members of the Legislature. There is no election for Governor this year.

On Wednesday next week, the 7th, an election takes place in Maryland, for the House of Delegates and one third of the Senate. The latter body consists of 21 members. The Governor, was chosen in 1838, and his term does not expire till next year.

In Pennsylvania and Ohio on the 13th October. In the former for members of Congress and the Legislature. In the latter for Governor, members of Congress, and the Legislature.

In New Jersey, on the 13th and 14th, for members of the Legislature, who elect the Governor. The congressional election in New Jersey has been postponed till November.

WESTFIELD BAPTIST ASSOCIATION.—We learn from the minutes that this Association, held its Thirtieth Anniversary Meeting, with the Central Baptist Church in Westfield, Mass. Sept. 2d and 3d. The annual discourse was delivered by Rev. R. F. Ellis, Chicopee Falls, from Matt. viii. 12. "Whatsoever ye would that men should do to you, do ye even so unto them, for this is the law and the prophets." How may the pastoral relation be made more permanent? was the subject of the discourse. We should be glad to give some extracts from this sermon, if we had room. There are in this association, 19 churches, 14 ordained ministers and 1,650 communicants; received by baptism, 72, and by letter, 59.

This session was one of unusual interest; much brotherly love prevailed, and not a note of discord marred the happiness of the occasion.

The use of tobacco is becoming altogether too common among the young men of this country.—Its use is a nasty practice, to give it no milder term, and imparts no benefit, though it is frequently a great injury.

CANAL TOLLS.—The amount of tolls received on the New York State Canals during the second week in September, is fifty-nine thousand five hundred and seventy-one dollars, and thirty-six cents.

ORDINATION.—**BR. ELISHA CUSHMAN**, was ordained as pastor of the Baptist Church in Willington, on Wednesday last. Sermon by Rev. J. S. Eaton, of this city. Order of exercises &c. in our next, they came too late for insertion this week.

ORDER.—An article appeared in the New Haven Department of our paper, last week under the above caption; since that time several respected brethren, have requested us to call the attention of our churches to a single subject in that communication, which is one of almost universal practice in this city.—

We allude to the habit of persons standing about the doors of the church, in conversation, till the service has commenced. Our New Haven correspondent complained of young men and boys, but had he lived in Hartford, he might have added the middle aged, and even members of the church, in the number of transgressors. The practice had certainly ought to be abolished. We speak more particularly to professors of religion, let them abandon the habit, and the evil is easily exterminated. What can appear more indecorous, than to see some ten or a dozen brethren entering the church together, after the services have commenced. The other members who are already in their seats, and engaged in their devotions, must not be taken into account, they of course, can "endure all things," but we ask professors of religion themselves, if, with their thoughts filled with the conversation they have just been engaged in, they are prepared to enter upon the solemn worship of God! If not, then let this habit be abandoned at once, and hereafter "let all things be done decently and in ORDER."

VALERIUS.

From the N. Y. Express, Sept. 29.

Arrival of the Great Western.

The steamship Great Western, Capt. Hosken, arrived yesterday afternoon, bringing us London to the 11th, Bristol to the 12th, and Liverpool to the 11th inst. The news is of considerable importance.

The overland mail had arrived from China, furnishing news from Canton, Singapore, India and Egypt. Admiral Elliott's arrival, with his expedition, was momentarily expected, and it would be the signal for the commencement of operations on the Chinese. The Americans were still at Canton, but expected to leave the latter end of June.

American flour sold at Liverpool at \$4 a barrel.

The weather in England continued good, and the crops were mostly secured, with the exception of the hop crop, which was said to be a failure.

Insurrectionary movements had taken place in Paris, among the operatives, but they were speedily suppressed.

The accounts from Calcutta state that it is extremely doubtful whether Indigo would reach an average crop.

Warlike preparations were making on a large scale at the dock yards in England. Napier's machine in Woolwich dock yard, for making balls by compression, was ordered to be worked by steam, and the turners and bores of cannon would also be worked by steam. Great progress had been made in casting cannon.

THE DAMASCUS JEWS.—M. Creminoux and Sir Moses Montefiore had interviewed with the Pasha upon this subject, which appear to have terminated very satisfactorily. The Viceroy, it was understood, would superintend the investigation at Alexandria.

DOVER, Sept. 9.—A messenger arrived this afternoon from Constantinople, with despatches for the Foreign Office, and with the ratification by the Ottoman Porte of the treaty by the Four Powers, for the settlement of the Eastern question. It was stated by some of the passengers by the government packet from Calais, that orders had been issued by the French government for placing both Calais and Dunkirk in a state of defence.—*Ministerial paper.*

PARIS, Sept. 9th—6 o'clock.

A new panic prevailed on the Bourse to day. It was believed that Mehmet Ali would positively resist—that consequently the French government would feel itself bound to support him, and that the Ministers were actually deliberating on the means to be resorted to with that view. In consequence, the 3 per cent falls to 73,60, the five per cents to 106, and Spanish to 23 3-4; Neapolitan to 96,50.

These circumstances are against my pacific impressions, and deserve certainly more credit. The political atmosphere is certainly very dark at this moment.

I omitted mentioning in my letter of Wednesday, that Consul Mr. Snow, had arrived at Singapore, from Macao, whence all the Americans were removing.

Three officers of the U. S. Navy, sent home by Commodore Hull, for misbehavior to the ladies of the squadron, and who had been sent back by the Secretary of the Navy, have left Paris for their ship in the Mediterranean.

CONSTANTINOPLE, Aug. 17.—The French Manifesto arrived last night, and was delivered the day to the Divan.

It is couched in insolent and violent language. It begins by declaring that it considers the Porte has offered an insult to the King and French nation, by entering into any convention with other powers without the consent and concurrence of France; that if the Porte rejected the convention, France declares herself its enemy; that she will assist the Pasha by all the means in her power, and oppose those who may be inclined to aid the Porte; that she will encourage the provinces of Asia Minor and Anatolia, to rise against the Sultan, and that as soon as she receives the answers from Vienna and Berlin to propositions sent to those powers, she will carry her threats into execution. This tone is too high to be acted up to; but if admitted, there is an end to independence amongst other European powers, and no man will be allowed to send a despatch, or treaty without the consent of France.

The last news from Constantinople is bad: general dissatisfaction prevails there, insurrectionary movements were expected. An expedition to Syria seemed to be a thing decided. It is to consist of 16,000 Turks, 2,000 Austrians, and 5,000 English; 5,000 regulars had been sent to Samos by the steamer to repress certain disturbances in Asia Minor.

DISTURBANCES AT PARIS.

PARIS, Aug. 8th.—The Constitutional states that les ébénistes, (the Journeymen cabinet-makers,) who amount to 25,000 and who have been for some time complaining of the injury done to their trade by the practice of selling new furniture at the public salerooms, assembled in considerable force on Monday morning in the Faubourg St. Antoine, where they stopped an omnibus, removed the horses, and proceeded to form a barricade, but were immediately charged by a detachment of the Municipal Guard e cheval, who removed the omnibus. The operatives, thereupon, (who were completely unarmed,) fled in all directions.

SAD ACCIDENT.—We learn that on Monday evening last, some people at Sandy Hook, Newtown, who had been at the military parade at Southbury, and were somewhat intoxicated, commenced trifling with and abusing an old man who had been peddling liquor, and who was himself half-seas over. After bearing with the abuse some time, he became enraged, drew a knife, and swinging his hand to and fro, stabbed a number of persons so badly, that two of them have since died. One of them was Christopher Elliott, of Northfield, and the other a colored man. The man was arrested and bound over for trial at Federal Court.

It is stated that the man was one of a pair which was stolen from his store about four weeks since. The prisoner was examined before Benning Mann, Esq. and bound over in the sum of 700 dollars, to appear before the next County Court.

ROGUE CAUGHT.—A man by the name of Jacob Savage, foreigner, was found in the store of Messrs. Savage & Co. in Commerce Street, about 2 o'clock on Tuesday morning last. He entered the store of Mr. H. L. Clark through a window in the second story by means of a ladder, and forced open the safe, but finding no money there, he went into the garret and from thence worked his way into the adjoining store of Messrs. Savage & Co. and commenced operations upon their safe; he had succeeded in getting open the outer door, and was at work upon the inner one, when he was discovered by two of the city watch, and after a desperate struggle, during which he attempted to draw a pistol, they succeeded in arresting him, and conveyed him to the watch-house. Upon searching him a loaded pistol was found, which was subsequently identified by Mr. G. Hastings, as one of a pair which was stolen from his store about four weeks since. The prisoner was examined before Benning Mann, Esq. and bound over in the sum of 700 dollars, to appear before the next County Court.

DEATH OF THE OLDEST METHODIST PREACHER IN THE WORLD.—Died, at Kingswood Circuit, the Rev. James Wood, Wesleyan minister, in the 89th year of his age. He entered upon the itinerancy in 1773, and was at the time of his death, the oldest Methodist preacher in the world.

Having travelled fifty-three years, fourteen years ago, reeking from next conference, he became a supernumerary. He continued to preach as long as his strength would allow and only desisted when the infirmities of advanced age had entirely disabled him.—*English Wesleyan Magazine.*

IT Found dead in West Hartford, on the 20th of September, Shubael P. Hibbard, a man with one arm, supposed to be a pensioner, as a pension certificate was found about him.

GOLD.—The Great Western brings £100,000 in Gold to the address of Mr. Jaudain, agent of the U. S. Bank, who is his passenger.—*Journal of Commerce.*

The distillery of Barnard and Trull, Boston, was consumed by fire, on Saturday last, in connection with several other buildings.

No less than 30,000 chests of opium are smoked up by the Chinese annually.

SEVERAL INDIANS were captured in Florida, on the 4th instant when whom was a sub-chief.

MARRIED.

In this city, on Sunday evening last, by Rev. J. Moore, Mr. Horace W. Barnum, to Miss Eliza Chapin.

At New Haven, on the 20th ult., by Rev. T. C. Teasdale, Mr. Starr Ward, of Bridgeport, to Miss Jane Dewey, of New Haven.

POETRY.

From the Knickerbocker.
A Mother's Lament,
ON THE DEATH OF AN ONLY SON.

Thou bright and starlike spirit!
That in my visions wild
I see 'mid heavens seraphic host,
Oh! canst thou be my child?

My grief is quenched in wonder,
And pride arrests my sight:
A branch from this unworthy stock
Now blossoms in the skies!

* * * * *

Nor is thy tongue less skilful;
Before the throne divine
'Tis pleading for a mother's weal,
As once she prayed for thine!

What bliss is born of sorrow!
'Tis never sent in vain:
The heavenly surgeon mains to save—
He gives no useless pain.

Our God, to call us homeward,
His only Son sent down;
And now still more to tempt us there,
Has taken up our own.

MISSIONARY INTELLIGENCE.

London Jews Society.

Persecution of Jewish Inquirers in Turkey.
The following extracts from the Journal of Mr. Farman, missionary of the London Jews Society at Constantinople, expose the cruel persecution to which Jewish inquirers are subject from their brethren in that city. It should be noted, "that the Armenians, the Greeks, the Jews, and the Catholic Armenians, are recognized by the Turkish government as distinct communities, and all the subjects of the Sultan, except the Turks themselves, must be included in one of either of these legally recognized bodies. Each of these has power over its own members, to imprison in its own or the government prison; and it is not considered responsible to the Turkish Government for its conduct, although the government sometimes interferes in cases of imprisonment in their own and the local prisons." —*Miss. Magazine.*

Constantinople, Jan. 5, 1840. Philip informs me that the Jew A., who, it will be remembered, was put into the Jewish prison, and afterwards sent to Salonica, is now in the bagno. It would appear that he managed to escape from exile, and returned to his father's house at Ortakoy. He was again laid hold of by the Jewish community —whose mercies in an affair of apostasy, as it is termed by them, are cruel—and thrown into this Turkish prison, where he lies without any hope of rescue. I shall not leave any means untried to procure the liberation of this suffering inquirer from the horrid prison of the bagno. From the Jews themselves there is no hope, for they most likely have put him there to starve and die.

9. Proceeded to the arsenal in which the bagno is situated to visit poor A.—This is the first time I have ever been near this far-famed place of punishment. At the gate of the arsenal I was stopped by the gate-keeper, who said it was contrary to custom for a Frank to enter.—However, a few piastres gave us full liberty to a break through the door-keeper's established custom, and having obtained a guide, we were conducted along the arsenal, where we saw divers groups of men engaged in the various affairs connected with an arsenal. We proceeded till we came to a dark and gloomy looking building. "Here," said our guide, "you will find the person you are in search of," and then turned aside to an adjoining coffee-shop. This was the bagno, properly so called. We walked up to the building, and were beginning to walk along the entrance-passage, when a voice ordered us stop. This proceeded from a door-keeper, who absolutely refused to let us proceed. Philip, however being a native, after parleying with the door-keeper, was permitted to enter. I learned afterwards of him that he found A., in a most wretched room, where were crowded together a great number of prisoners, Turks, Greeks, and two or three Jews; some had mattresses to lie on, and some had none; some were doing one thing and some another; some smoking, some cursing and swearing, and some bemoaning their unhappy fate. It was a horrid sight, said Philip, and the stench of the place insupportable. Our poor friend had nothing to lie upon, no mattress had been given him by the Jews; and none had been allowed by the prison; for six or seven months he had been lying upon the bare ground; the prison not being floored in any way.—Fortunately the winter hitherto had been comparatively mild. After I had waited in the above mentioned entrance talking with the door-keeper a short time, I heard the clanking of pedicles along the passage. I turned and surveyed a wretched looking being approaching in company with Philip, a squilid, pale, consumptive appearing Jew, with rags from head to foot as a covering, in fine, a most miserable, care worn looking man; such a one as I never have seen, nor desire again to see unless to afford assistance. It was, however, indeed the Jew A., for notwithstanding his wretched appearance, there were still left some traits of his countenance. His mind as well as his body had evidently been debilitated by long sufferings. The haggard and forlorn figure approached to talk with me. He narrated to me the story of his being taken at Ortakoy, his being compelled to divorce his wife, his being sent away to Salonica, his return to Constantinople, his being retaken and thrown into the bagno, where he has been about seven months suffering from hunger, cold, and nakedness. The Jewish community would not allow him a "paras," nor the pittance of a small mattress to rest his wasting limbs upon, and protect him from the cold. They seem to me to have thrown him there to die—and die there he will, it appears to me, if he remains much longer in his present condition, for he looks wasting and sinking into the grave. Glad, indeed would the Jews be to hear of his death. After I had talked some time with him, I turned round to those who had from the novelty of the scene, been attracted, and addressing myself particularly to two Jews, the one already mentioned, and the doctor of the prison, I asked what A., had done to merit such punishment, had he been a thief, a murderer, or the like? Poor A. too coming forward towards the doctor, and bursting into a flood of

tears, demanded suppliantly what he had done to be so treated. This was a heart rending scene; but to see the repulse the doctor gave him was more than I could bear. "What has he done," I again asked in louder voice, "to be so malreated?" All that I could gather from him was, that A. had wicked thoughts in his mind, had intentions in his heart. Not wishing to understand him as referring to A.'s desire to become a Christian, I addressed myself to all present. "Did ever any one hear of such a thing? A man to be thrown into this dungeon, and suffer so much for his thoughts and intentions?"—"My dear friend," speaking to the doctor, "if you and I were to be punished for what is in our hearts, both you and I, and all, would be suffering like this poor man; yes we should be suffering in a thousand fold worse prison—in hell itself." All present assented, particularly the Turkish door-keeper, and the doctor held down his head in silence. "But tell me," I continued, "what crime has he committed that your community should put him here, and not afford him a piece of bread to eat by day, nor a mattress to protect him from the cold by night?" The other Jew began saying, that he did not know himself, but it was reported that he used to frequent some one's house at Pera, and got a book. Here he stopped short as bethinking himself that this would not be thought a crime by those present. I again retorted as not wishing to understand him to mean the New Testament. "Hear this: a man is put into prison for having a book and going to Pera, as it is said. "And you," speaking to the Turk, "or I go to Pera, and suppose we there get a book, and suppose we read it too, are we to be put into this horrid place for having a book? Surely these Jews are without mercy!" The Turk agreed, and although a turnkey seemed to show more pity than the Jewish doctor: "Go and tell what I say to the Hhahham Bashli and to the rabbies, that unless they liberate this man, I myself will endeavor to find means to rescue him, and tell them that what they will not do for one of their own nation, a Christian has come to do." The two Jews who were present did not know who I was; if they had known my visit, perhaps it would do A. no good; it might have the effect of increasing his misery.

23. Went to Pera, and proceeded immediately to the dragoman's residence, where I found the petition ready for presentation. The English dragoman not being able to go, sent a "jasakgeu" by way of introduction to the Moustasher. On entering the room where the Moustasher was giving audience, the "jasakgeu" informed him that I had brought the petition concerning the Jew in the bagno of whom the British dragoman had already spoken to him. I then took the petition, and then delivered it. After the Moustasher had read it, he observed that it was a difficult thing to interfere with the customs of the Jews, who would not allow their people to search into Christianity without punishing them. "However," said he, after he had asked where I was living at the time the Jew came to my house for instruction, "let it remain and I will inquire into it." I had anticipated a more favorable reply, but I was somewhat comforted on coming out, to hear it observed that it was on account of the people present (he was giving audience to others) that he was compelled to put this aspect on the affair; and his answer, that he would inquire into the subject was interpreted favorably, as meaning that he would, if possible, get A. liberated.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past.—I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite universally used in the village where I reside, and as I learn with good effect. Yours truly, F. BESTOR.

New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Amon.

Dr. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine.

Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia.

Yours respectfully,

FRANCIS H. CASE.

SARATOGA SPRINGS, 5th July, 1839.

Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with but little hope that they could benefit me, I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

Gratefully yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label is signed G. R. Phelps, M. D.

For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37½ cents.

Hartford, July 10, 1840.

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NOTICE.

THE Subscriber designs opening in a few days, in the new building opposite the Banks,

A BOOK AND STATIONERY STORE.

Besides keeping a general supply of School, Theological and Miscellaneous Books, he designs keeping on hand a full assortment of BAPTIST PUBLICATIONS.

From the publishers of all such works he solicits an agency. As the denomination in this State have long felt the need of such an establishment, and as the subscriber has received encouragement from many brethren, to engage in this enterprise, he solicits from the denomination, and the public generally, their patronage. He hopes, by punctual attention to business, and a faithful discharge of his duties, to merit their confidence.

In connection with the Book Store, the subscriber will keep a supply of PIANO FORTES, from the best manufacturers in the Union; and also a supply of vocal and instrumental music. Particulars will be given at the opening of the Store.

References may be made to Elder J. B. Taylor, Elder J. B. Jeter, Wm. Sands, Editor Religious Herald, Jas. Sizer & Son, and A. Thomas, Richmond; W. & J. C. Crane, Baltimore; Rev. T. M. Allen, New York; Hon. Heman Lincoln, Gould, Kendall & Lincoln, William Crowell, Editor, and Wm. Nichols, Publisher, of the Christian Watchman, Boston.

A. S. MADDOX.

Richmond, July 16, 1840.

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BOOKS.

THE subscribers, successors of Canfield & Robins, and Gurdon Robins Jun., offer for sale the following from among their stock of Theological works on favorable terms as they can be obtained in any city in the Union.

Bibles: assort'd from Quarto to 32 mo. in various bindings.

Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance.

Home on the Critical Study of the Scriptures.

Do. on the Psalms.

Fuller's Works.

Dwight's Theology.

John Bunyan's Works.

Paley's Works.

Clark's Discourses.

Burder's Village Sermons. Saurin's Sermons.

Wayland's do. Jay's do. Payson's do.

Jay's Lectures.

Jay's Exercises.

Jay's Prayers.

Jay's Archaeology.

Hug's Introduction.

Storr and Flatt do.

Lowth's Isaiah. Lowth's Hebrew Poetry.

Mc Ewen on the Types.

Howe and Bates' Works.

Stewart on Romans and Hebrews.

Mc Knight on the Epistles.

Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.

Hodge on Romans.

Prideaux's Connexions. Shuckford's do.

Newton on the Prophecies.

Knapp's Theology.

Dick's Works.

Dick's Theology.

Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D.

Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor.

Cottage Bibles.

Henry's and Scott's Expositions.

The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paragraph Bible by Coit and Nourse.

Wesley's Works.

Henry's Daily Commentary.

Plenary Inspiration of the Scriptures, by Rev. S. Noble.

Bickersteth's Works.

Evidences of Christianity, by Alexander, Paley, Jenyns and Leslie.

Young man's Closet Companion.

Good's Better Covenant.

Cases of Conscience.

Olshausen on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church.

Hannah Moore's Practical Piety. Do. on Prayer.

Philip's Guide.

Phinney's Lectures.

Physical Theory of another Life.

Harvey on Moral Agency.

Corner Stone, Way to do good, and Young Christianian, by Abbott.

Wilberforce's Practical View.

Brownlee's Lights and Shadows.

Judd's Review of Stuart.

Cogswell's Manual of Theology.

Means and Ends.

Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.

Book of Common Prayer, various size and binding.

Select Family Sermons, by Bishop McIlvaine.

Campbell on the Four Gospels.

Tyndale's New Testament.

Lyall of Jeremy Taylor.

Holy Living and Dying, by do.

Child's Book of the Sabbath.

Doctrine of Christ.

Symington on the Atonement.

Bunyan's Holy War.

Walk about Zion.

Suddard's British Pulpit.

Hill and Valley by Catharine Sinclair.

Drelincourt on Death.

Memor of Rev. J. Vail.